

CHRISTIAN REPOSITORY.

Many shall run to and fro, and knowledge shall be increased.—Dan. xii. 4.

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For the Christian Repository.

In the general character and particular features of Paul's first addresses to us, there is evidence of an overbearing confidence in his own powers—anxious for a contest and confident of a victory, he invaded our peaceable territory and proclaimed an offensive war; but he advanced in untried armour, not conscious of his weakness, nor of his adversary's forces. In his first manifesto he proclaimed to the world "the purity of his motives," and "the justness of his cause,"—and added for our information, that "he was armed strong in honesty," and did not "fear controversy." Notwithstanding the formidable appearance of such an assailant, had he used no weapons but truth and fair argument, he might have passed along quietly—the discussion of our doctrines would at least have occupied his idle hours, and the correctness of our principles when fairly stated would have been seen in his attempts to refute them. But it was not long before our assailant convinced us by the uncandid misrepresentation of our doctrines, that some attempt at an explanation of them was due to the public, and to the cause we had espoused. Under this impression, "Amicus" commenced a set of Essays for the sole purpose of illustrating our religious views; pursuing this object in the most inoffensive manner, he was soon assailed by the most pointed sarcasms, and the society of which he is a member, by the most opprobrious epithets; mistaking mildness for weakness, our opponent took every opportunity to defame us, in which he manifested a meanness of character, worthy indeed of a persecuting "Paul," but totally unfitting the character of the mild and benevolent Apostle, whose name he has assumed. For confirmation of this statement, see "Paul's" productions in Nos. 7, 8, 9, 12, 14, 16. *Chris. Repos.*

Such were the circumstances of the present discussion, when "Paul" dissatisfied with my explanatory method of defending our doctrines, and eager to show his skill at close quarters, pressed "Amicus" to "come to the point." A clear exposition of the erroneous opinions of my opponent, soon followed; our principles were shewn to be consistent with sound reason, the nature of the Gospel dispensation, and the plainest scripture texts—but unhappily for the repose of our assailant, the strength of our position could not in the nature of things, be made known to him, without exhibiting his own weakness; this discovery has thrown him into a state not very becoming his profession as an advocate of religion: His last address to us, bears strong marks of an angry spirit, instead of a "spirit full of love!" the proofs of which, in the first paragraph of his Essay, will I think, be offensive, even to his friends. Truth will have compassion on Error—it is the property of Error to be angry at the Truth.

I will only observe in reply to his assertions, that "Amicus" was "infuriated and desperate," that if any symptoms of such a state were apparent in the phraseology of my last production, I have been most unhappy in the selection of terms to express my feelings; I cannot however reject the belief, that "Paul" has drawn this angry portrait from the state of his own mind.—"Amicus" certainly was very far removed from "despair," when he penned that Essay; as to "fury," he neither felt it, nor perceived any reason to feel it on that occasion. I have yet to learn that any position I have advanced on the subject of Water Baptism, can be refuted by Scripture testimony or sound argument. Of the state of my temper, I cheerfully leave my readers to judge.

It is an important question, at this point of the discussion, "how far the ecclesiastical writers of these periods, which succeeded the Apostolic age, are to be relied on for the confirmation or refutation of any doctrine that may be advanced by either of us." Now I will cheerfully grant that any document written under the immediate influence of divine inspiration is good and sufficient evidence of the truths to which it is applicable: and I think my opponent will admit, that no uninspired writer can with propriety be quoted as authority on doctrinal subjects. Now I affirm that not only the professors of Christianity at large, but also the Teachers of the second century, and of every succeed-

ing age were divided in sentiment on the most important subjects. By comparing the writings of Justin, Theophilus of Antioch, Clemens Alexandrinus and Tertullian, this position will be fully confirmed. But besides the evidence of their fallibility, exhibited in their writings there is irrefutable testimony to this point in the history of their practice. Their departure from the simplicity of Christian worship, their adoption of the heathen philosophy, and their introduction of Jewish and Pagan rites into the church, mark their apostasy from the Divine purity of the Christian Religion, as taught by our Lord and his faithful Apostles. If the limits of my Essay permitted it, I could easily adduce ample proofs of this statement; if my opponent should deny its truth, I shall take the pains to prove it from historical records. The conclusion to be drawn from the premises is plain; the church of professing Christians after the first century is not sufficient authority to prove the truth of any doctrines or the purity of any practice not clearly established by our Lord or his Apostles.

"Paul" still manifests his affection for that spurious production called the "Apostolic constitutions." Indeed it appears that he has substantial reasons for his attachment to this work; whilst its authority, and that of the early Fathers would indeed be "a severe thorn in my side," as well as in the sides of these good people of the United States of America, it would undoubtedly be a cordial to him. "In the second century," says Mosheim, "the Christian Doctors had the good fortune to persuade the people that the ministers of the Christian church succeeded to the character, rights and privileges of the Jewish priesthood, and this persuasion was a new source both of honor and profit to the sacred order; the errors to which this absurd comparison gave rise, were many, & one of its immediate consequences was the establishing a greater difference between the Christian Pastors and their flock, than the genius of the Gospel seems to admit." See Mosheim. *Eccles. Hist. Cent. II. Part 2. Chap. 2.* "Paul" says "it is generally supposed the constitutions were written at the close of the second, or in the commencement of the third century, and have been received as authority by the greatest men." Although it is not correct that this was the general supposition, yet as my opponent desires it should be so, we will for the present admit the statement. Now in order that my reader may judge for himself of the state of the church at the time they were written, I will on the authority of the learned Dr. Jortin, give some of the sentiments contained in this celebrated production: "The constitutions," says the Doctor, "repeatedly assert, that a bishop is a son, a son upon earth! and a king, and infinitely superior to a king, and ruling over Rulers and Kings! they commanded christians to give him tribute as a King, and to reverence him as a son! and to pay him tithes and first fruits, according, say they, to God's command, and they strictly forbid christians to make any inquiry or to take any notice whether he dispose of these revenues well or ill!!!"

"Can the Christian Reader suppress his indignation" at the perusal of this impious doctrine? on my part I can truly say that it excites no sentiment like indignation. In our happy country it is as harmless as a papal anathema! Divine mercy has shed a ray of light on the christian world which is melting away the power of a mercenary Priesthood, and penetrating the dark abodes of superstition; the advocates of such a doctrine have a better title to our pity, than to our anger; no practice that depends for its support on such a broken reed, can finally avoid a fall.

My opponent tells his reader that "Amicus" denies that "Baptism" commonly in scripture signifies an outward rite—that Doddridge, Pyle, Campbell, Scott, Henry, Parkhurst and Gill, are of any authority as critics, or the Fathers as witnesses to a plain fact." Now not one word of this sentence is true, although it is a pretty fair specimen of "Paul's" candor in all the stages of this discussion as I shall have occasion to shew in future. In the first place I have never said that the word baptism is not commonly used to signify an outward rite—although I have said that "in the New Testament it is very commonly used to imply the purifying operation

of the Holy Spirit," but there is no contradiction in this position; a word may be commonly used to convey at different times distinct meanings. "Paul" himself acknowledges this truth, where he says, "The Kingdom of God is in Scripture used in two senses; for the visible and invisible church, for the body of apparent and of real saints. That it sometimes means the invisible church all will admit, but that it often means also the visible church none will doubt." Thus we see that my opponent who insists so strongly for the literal meaning of words, in one case, can when it suits his purpose, contend for a figurative meaning in another. Sometimes "the Kingdom of God" is to be understood literally, often figuratively.

Paul in his last Essay, either through inattention to the state of the controversy or from a desire to lead his reader away from the points at issue, takes much pains to prove, that the Baptism of John was with Water, and that Water Baptism was sometimes used in the primitive church; he might have saved himself all this unnecessary trouble if he had reverted to a former conclusion of "Amicus," that "this no more proves that Water Baptism is an ordinance of Christ, than that circumcision and Jewish sacrifices are yet binding on the church. Not only Water Baptism, but circumcision and Jewish sacrifices were used in the days of John the Baptist—in the time of our Saviour, and in the apostolic age, and for a long time afterwards in the professed churches of Christ, as can be clearly proved: If therefore the practice of the Apostles prove any thing, it proves too much, and the whole conclusion drawn from these facts must fall to the ground.

The contradictions and absurdities in "Paul's" attempt to uphold his carnal scheme, are so numerous, that the limits of an essay would be too narrow to exhibit them. I will, however, point to a few of them. First, in No. 23 of the *Chris. Rep.* he tells us that the Apostle speaks of water baptism as an important means of salvation; then he tells us it is a symbol or sign of regeneration. Now I would ask how in the nature of things, can any symbol or sign, be an important means of salvation?

Again he tells us that the early Fathers commonly used the phrase, "the washing of regeneration," to signify baptism; now according to my opponent, water baptism is a "symbol, or sign of regeneration;" of course, the washing of regeneration, must be a sign of regeneration! this conclusion is too contradictory to common sense, to need animadversion.

Quoting the text "By one spirit we are all baptized into one body," he says "this one body is the church, visible and invisible. By baptism with water, we are introduced into union with the former, by baptism with the spirit into the latter, the one is a type of the other." Thus he would make the word "Baptism" to have two meanings at the same time; one literal, and the other figurative. But the absurdity of this construction plainly appears from the text; for the Holy Spirit is mentioned as the baptizer. "By one spirit we are all baptized." So that according to "Paul," water baptism is performed by the Holy Spirit!

Again quoting Gal. iii. 27. "As many as have been baptized into Christ have put on Christ," he tells us that "baptism here is used in two senses, a literal, and, a figurative." One meaning with water, and the other with the spirit. Now if this construction were correct, none can put on Christ, except he be baptized with water!

I will now advert to "Paul's" explanation of John iii. 5. a text on which he seems to place much reliance for the support of the sprinkling system.—"Jesus answered, verily verily I say unto thee, except a man be born of water, and of the spirit, he cannot enter into the Kingdom of God." "The Kingdom of God" in this passage, must either mean the visible or invisible church. If it mean the visible church, then according to "Paul," no man can enter the visible church, unless he be baptized with water, and with the spirit; which is a contradiction to the uniform experience of mankind. If it mean the invisible church in Heaven, and the word water alludes to water baptism, then no man can be saved unless he has been baptized in water, which my opponent will not assert; the inevitable conclusion is, that

the word *water* in the text, is used figuratively, just in the same manner as John the Baptist used the word "*fire*," where he says, when speaking of the baptism of Christ, "He shall baptize you with the Holy Ghost, and with *fire*," Luke iii. 16.

It must have been observed by our readers, that "Paul's" method of interpreting the scriptures, is so loose that if it be sanctioned, there is no position so weak that it may not be supported by the sacred text. Sometimes he takes a passage *figuratively*—sometimes *literally*; sometimes to bend it to his purpose, he at the same time puts a *figurative* and *literal* meaning on the same word. This course, if it receive the general approbation, must tend wholly to undermine the authority of scripture, and render it subservient to the basest purposes. Every passage must have either a literal or figurative meaning; there is no alternative; the writer intended to express himself either in a *literal* or *figurative* sense; any other hypothesis would destroy all confidence in the text, and do more mischief to the cause of christianity, than all the cavils of the Atheist or Infidel.

Let us now turn to "Paul's" explanation of the text, "There is one Lord, one faith, one baptism, one God and father of all, who is above all, and through all, and in you all," Eph. iv. 5. 6.—The baptism of water, and the baptism of the holy spirit, are clearly mentioned in scripture as two distinct baptisms. John's expressions are conclusive on this point. "I indeed have baptized you with *water*, but he (Christ) shall baptize you with the Holy Ghost." Now when the Apostle wrote this passage, only "*one*" of these Baptisms was binding on the believer in Christ. *There is but one christian Baptism*; this position cannot be refuted;—the text is too clear to be perverted by sophistry. The question then is, what is that one Baptism? We say it is the baptism of the Holy Spirit. "Paul" says it is "*water baptism*, and that there is no other *real baptism*!" If this were admitted, then our Lord was mistaken when he said, Acts i. 5. "Ye shall be *baptized* with the Holy Ghost"; then the Apostle was mistaken, when he said, "By one *spirit* we are all *baptized* into one body,"—and then the faith of the holy Apostle and all the spiritual members of the church of Christ, has been in vain; they have all died in their sins, for without *real* spiritual baptism, there is no remission of sin.

"Paul," in order to avoid the force of the text, tells us there are different kinds of faith, and several Lords; there appears to be some truth in this assertion, for it clearly appears that his faith is very different from the faith of the Apostle; my opponent's faith is of a carnal nature; it rests in elementary water, "in meats and drinks, and divers washings, and carnal ordinances," as the "important means of salvation." He also acknowledges several Lords, in which he plainly declares his faith to be different from the Apostle's faith, who, in 1. Cor. viii. 5. 6. says, "For though there be, that are called Gods, whether in Heaven or in earth, for there be Gods many, and Lords many, but to us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him."—I think my reader must acknowledge, on a serious review of these authorities, that the pillar which "Paul" supposed had fallen to the ground, still stands in its place, a firm support to that excellent testimony against the weakness of all typical and carnal ordinances, "weak as pertaining to the conscience, and which can never make him that doeth the service, perfect."

"Paul" attempts to weave a dilemma or two for me; and as they are rather an unpleasant thing to be entangled in, I will not rest in them as he does, without making an attempt to extricate myself, in which I have no fear I shall easily succeed. The first dilemma is formed by an assertion of my opponent, which is in contradiction to the plainest scripture testimony.—"Paul" says, "Jesus did baptize with water." The Evangelist says, "Jesus baptized not, but his disciples." That our Lord "ordered it to be done," rests upon a bare assertion; there is not the least proof of it, as my reader will see by reading the whole passage. I do not know that the true state of the case can be better explained than in the language of DELL, master of Gouvil and Caius college in Cambridge. "The baptism of John was very honourable, and of high account in its time, so that the very disciples of Christ took it up, and Christ himself suffered them, because John's baptism was the sign and forerunner of his, and because the time of his own baptism was not yet come; but Christ himself used it not as John witnessed, chap. iv. 2. saying Jesus himself baptized not, but his disciples—to wit, with John's baptism, which was water baptism. For it became not the Son of God to baptize with a creature, nor the Lord of all to use the baptism of a servant." See "The Doctrine of Baptisms reduced from its ancient and modern corruptions, by Wm. Dell, printed 1652."

The other dilemma is formed by begging the question—by a mere assumption without the least proof.

He says the baptism in question (Matth. xxviii. 19.) is a baptism to be performed not by Christ immediately, but *by the hands of his disciples*. But the text does not say "Go teach all nations baptizing them with your hands in water," but "Go teach all nations, baptizing them *into* the name of the Father, of the Son, and of the Holy Ghost," for so the Greek has it. Now if "Paul" can prove that the disciples were ordered to baptize "with their hands," I will cheerfully yield the point; but this I am certain he can never do. Now if my opponent cannot weave a stronger dilemma than these, I think he had better relinquish the business.

Having noticed all the material parts of "Paul's" last essay, I will conclude this number with a short extract from a poetical letter of the celebrated M. Knowles, written on the subject now in discussion many years ago.

"No *typic* observations are revered,
"Since their immortal *Archetype* appeared.
"Fox preached this doctrine to a seeking age,
"It shines in BARCLAY'S unfurrowed page—
"Simple *their* scheme—no mean self-love they knew,
"But freely preached without a sordid view;
"With hearts devoted, Gospel truths displayed,
"And scorned to make divinity a trade;
"No juggling art ere used—no low disguise,
"O'er obvious texts, and sense to tyrannize;
"Discerning truth by its own native light,
"And by its guidance, practiced what was right."
AMICUS.

AMERICAN EDUCATION SOCIETY.*

Though an infant of days, it is the largest in the world. It is more than four times as large as any other. It is now supporting *two hundred beneficiaries*, and has supported, during the short period of its existence, more than two hundred and fifty. It is neither *local* nor *sectarian*; for it supports youth of five different denominations; in twelve different colleges; and in many more academies; and in at least eleven different States.

With the greatest care and scrutiny, it requires indigence, piety, and talents, in all who receive its charity. To make this provision of its constitution more effectual, it receives none, who have not been studying the languages, at least three months; nor does it receive them, without the fullest testimonials from their instructors, and other respectable gentlemen, concerning each of the above very important particulars; nor does it receive them without a full and satisfactory examination before the two directors, or before the three senior officers of some of the colleges.

Being thus guarded against imposition, it has, as might be expected, such young men to receive its sacred charities, as the constitution requires. They do possess piety and talents, so far as men can determine. The following testimonials, extracted from official letters, received by the Directors, from the officers of the colleges, will afford satisfactory evidence on this point.

From Bowdoin College.—"The influence of pious students is felt by the whole college.—We know not what would be the state of things if this was suspended. But recollecting the state of things, when a solitary individual broke the deep silence with his prayers, we have reason to think, it would be very great. Some of the pious students are most distinguished as scholars. The charity students maintain a good rank with these."

From Middlebury College.—"Their influence is very salutary to the moral and religious interests of the college. Some of them rank among the very first scholars; as a body, they would not suffer by comparison with their fellow-students."

From Yale College.—"We are again blessed with a revival of religion in our college.—The influence of the charity students in produc-

* Located at Boston—Incorporated 1818—\$5. per annum, entitles to membership—\$100 for life—Beneficiaries receiving education, and not devoting them selves to the ministry in a reasonable time bound to refund their expences with interest. [EDITOR.

ing this state of things (under the divine blessings) have been very great. Indeed, what could we do without them. No one can speak on this subject but an officer of College. Every year increases our conviction, that the Church would be amply repaid (doubly paid) for all their expense, in supporting charity students, were the effect confined to the walls of College, were every beneficiary to die the moment he leaves us."

From Dartmouth College.—"The general influence of our pious students, on the College, no one can duly estimate, who has not been connected with College, when such students were few, and also when they were numerous. In every view, I regard their influence as decidedly and materially salutary. There is not the least doubt, that the weight of talent and influence, is in favour of the pious students; and to a degree, which I did not imagine, before an examination of the subject."

The following fact, which is gathered from all the letters, speaks volumes on this subject. In the last eighteen months, there were revivals of religion in five colleges, in which more than one hundred and forty students were added to the Churches; and within a few weeks, revivals have commenced in Dartmouth and Middlebury. Christians have been long praying that God would cast salt into these fountains. It is done, not by miracles, not without the use of means: It is done through the instrumentality of Christians, who have sought and found poor and pious young men, and sent them to the Colleges, by fifties, to promote revivals of religion by their example, their conversation, and their prayers.

It is very desirable, in this place, to compare the religious state of the colleges now, with their religious state twenty years ago, before any systematic efforts were made for the education of pious young men.

In Bowdoin College, 23 are professors of religion. The gentleman who wrote the letters from there, recollects the time (we lament that we do not know how long since) when a solitary individual broke the deep silence with prayers.

In Yale College, 97 are professors of religion, and 18 others hopefully pious.—When A. B. was a member of college in 1812, there were 13 professors of religion, and the whole number of students was as great as it is now.—When C. D. was a member of college, about 25 years ago, he was the only professor of religion. It is impossible to tell how much is to be attributed to the influence of charity students.

These young men, who sustain such a fair character, and are exerting such a salutary influence in the college, those fountains of sweet water or bitter, are poor. Some of them are very poor. The official letter from Dartmouth has this expression in it; "As to their need of assistance, I can only say, we have some for whom my heart often aches." Another letter, equally entitled to credit, has this paragraph: "I gave some old clothes to one of the students. He seemed as grateful as he could be. He said, 'I had expected to go away from my studies to keep school, but now it will not be necessary. I shall now get into the ministry one year sooner. This is too much. I don't think that I ought to take them all. I am afraid I am taking them from some one more worthy.' He left the room under the influence of emotions too strong to allow him to say more."

Another student, who is one of the best scholars in his class, used the following language in conversation with his friend. "My situation is sometimes more than I can bear.—I am in debt, thirty dollars, already; and if I want a load of wood, I do not know how to get it; or if I want a dozen candles, I have no mo-

ney to buy them : If I borrow another dollar, I don't know how I am to pay it. My mother, from whom I expected some little things, is now dead. My father has a great family of small children and no property. It is almost too much. I bear it all well enough, when I am studying, for then my mind is on my books. But Saturday, in the afternoon, when I have nothing else to do, and after I go to bed at night—I try to bear up as well as I can. I know that God has brought me so far, but sometimes my faith staggers."

Another beneficiary performed a journey of nearly two hundred miles on foot, and carried his clothes, and his books under his arm; and slept more than one night under cedar bushes, because he had no money to pay for his lodging. He had only fifty cents when he commenced his journey. After he entered college, he was complained of for being too extravagant in his dress. He heard of it, and wrote a letter to the person, who thought so, in which he stated that all the clothes he had were old clothes, which gentlemen had given to him; that he had but two shirts, and one of them had but one sleeve in it; that he had but one sheet on his bed, and when that was washed, he slept without any—that he had been laughed at for wearing his old shirt—and what was worse, he had been laughed at for being too poor to buy another.

The following cheerful passage is extracted from a letter lately received from one of them, who writes in the same letter, that he intends to get along, if possible, without asking more assistance. "You would laugh to see me go to bed about midnight. I sleep on a borrowed, broken bedstead. I have no bed, and so I sleep on the ticking. I have but one sheet, and that is a woollen sheet. I have a pillow, which is nothing more or less than my old great coat, and this pillow has no case."

Look not only at what these young men are, and at what their influence is, but also, at what they will probably be, in after life. A single one of whom may, and probably will, do more for the Church, than the Church is now doing for all of them. Is he a successful agent of a benevolent society—he may be worth ten thousand dollars a year, to the Church, in cash.—Is he a successful pastor—by winning souls to Christ, he may be worth to the Church, in one short life, a thousand worlds.

Nor is this fancy. Jay, a successful Minister, in Europe, who is preaching in his writings on this western continent, with a hundred tongues, was a charity student. Buchanan, who has opened the eyes of the world on the miseries of the east, was a charity student.—And with one exception, all the American Missionaries, who are sapping the foundations of whole empires, where Satan's throne, for thirty years has stood secure, in one stage or another of their education, were charity students.—See now, in what perishing need, the world is, of more such men. There are 600,000,000 of heathen on the earth. At this moment, there are 6000 ministers wanted to supply the destitute in these United States; and fifty years hence, if the population of this country increases as it has increased, and no special efforts are made to educate ministers, more than thirty millions of inhabitants in our own beloved country, will be destitute of preaching.

In this destitute world, where so many ministers are wanted, and there are so few,—no degree of usefulness is any security against death. In five years past, how heavily has the Great Destroyer laid his hand on the American Church. To say nothing of a large number of faithful missionaries, and pastors, whose record is on high, and who have gone to receive their reward. The presidents of four of our colleges,—where are they? Dwight, Bachus,

Appleton, Brown?—Where are Trumbull, Strong, West, Lathrop, Spring, Huntington, Warren, Mills, Worcester?

Ill health and old age deprive the Church of the labours of few less than death; and *apostasy*, not only takes from her strength, but adds to the strength of her enemies.

Now, what is the situation of that society, so young, and so flourishing; neither sectarian, nor local; which has for its object the education of young men, so poor, so useful, and so promising, who are wanted in this world to supply the destitute; and to take the places left vacant by the death of our fathers—what is the present situation of this Society?

Its receipts during six months of the last year, were only five hundred dollars more than during one month, two years ago. Its receipts the last year (saving one dying bequest—how portentous the fact!) were more than ten thousand dollars less than the year before. At the same time the number of beneficiaries was increased more than fifty. What was done? The allowance to each, before too small, was diminished one fourth; and for one half of this diminished allowance, they are required to give their notes. Even to make this diminished allowance, the Directors ordered their Treasurer to pay to their beneficiaries more than eight hundred dollars, more than he had received. But these are not the deepest waters in which the Directors have found themselves. At the last quarterly meeting, when many of the young men were almost discouraged, by an appropriation so inadequate, as the preceding; and at the idea of entering the ministry embarrassed with debt; then it became necessary to diminish their diminished allowance again one fourth. The directors were not to blame. All there was, and more than all, was given to them; the consequence has been, that some of the young men are almost discouraged. The health of one of them was not proof against such oppressive embarrassment, and he has taken a dismission from college, and abandoned all hopes of being able to resume his studies. What can be done? Let the ministers be made life members by females. The sum is only forty dollars. Let Education fees be set aside by farmers. Let marriage fees be devoted to this object by ministers.—Let each minister take one beneficiary, in the first stage of education, into his own family. Let Saturday afternoon be devoted to this object by pious mechanics. Let Sabbath fees be devoted to it by physicians. Let rich gentlemen and ladies each adopt a son, or become life members. Let each church support one. Let every man, when he makes his will, as he values the increase of those heavenly joys, which he hopes will soon be his, remember the *American Education Society*.

N. B. Aaron P. Cleveland, of Boston, is the Treasurer; \$40 constitutes a clergyman a life member; \$100 at any one time, any gentleman or lady; \$100 a year supports a beneficiary.

ARRIVAL OF THE OSAGE MISSION.

Extract of a letter from Mrs. SPRAGUE, to her parents in Leicester, Mass. dated

"HARMONY STATION, AUG. 4, 1821.

"After a lapse of five months we have arrived at our destined spot. What cause for gratitude! What cause have we to devote our time, our services, our all to the great work of the Lord! The U. F. M. Society has spent much money to get us here. You may well suppose that, after having been without a home for six months, on a journey of more than 2000 miles, we can be happy in almost any house that is our own. But, my dear parents, altho'

the Lord has been with us on our journey, and in every footstep we have marked his hand, this does not seem to be the greatest thing for which we ought to praise him. He has not only been with us, but has gone before us.

"When we had arrived within about thirty miles of our station, we stopped at a place called *Chauteaus Establishment*, where many of the Osages resort, as he, Chauteaus is an Indian trader. They had been expecting us for some time, and one of their Warriors had gone out on the bank of the river to see if we were not coming. Some of our family were walking on the shore, and met him. He appeared rejoiced to see them, and made signs where we must go. They immediately invited him on board the boats, and introduced him to the brethren. Oh, could those, who opposed me most, have beheld these heathens when they first saw us, they would say that our influence was much needed. It was, indeed, a pleasant sight to see their head man waiting for us, and his grave and solemn, yet pleasant look left favorable impressions on the minds of us all. Yesterday the above mentioned man went to the Great Osage Village to inform them we had arrived. They made us presents of corn and watermelons. They were decently dressed, their countenances pleasant, and their bodies adorned with beads, rings and feathers.

"Do not, my parents, think I am telling a flattering story. I trust the harvest is fully ripe, and that the Lord will make use of the weakest instruments, and cause them to prosper. Through an Interpreter, one of the Indians said he should send his children to school.

"The place on which we expect to locate ourselves is thought to be 15 miles from the village. Our Interpreter, (Williams) spent last Lord's day with one of the Chiefs, and asked him, "why he thought there was so much rain at this season." He answered, "that the Missionaries were coming up, and they prayed to the Great Spirit that there might be water for them, to help up with their boats:—When *Chauteaus* comes up he has no water!"—In this respect, we have been highly favoured."

For the Christian Repository.

THE PRESBYTERY OF NEW-CASTLE

Held their semi-annual meeting, on the 25th ult. at Lancaster.—There were present 17 Ministers and 10 Ruling Elders.

The Rev. William Kerr, it appeared, had been removed by death a few days before; by which most afflictive event, the congregation at Donegal, and a large district of the adjacent country, were deprived of an active, zealous and useful labourer in the vineyard.

Mr. Chamberlain, a candidate for the ministry, read a Lecture on a subject which had been assigned him by Presbytery, which was sustained, and appeared to be highly approved.

Mr. Reuben H. Davis, another candidate, having been examined on experimental religion, on the Arts and Sciences, the Languages, Theology, Natural and Revealed, on Ecclesiastical History and Church Government, and having given satisfaction to Presbytery as to his piety, literature and aptness to teach in the churches, was Licensed to preach the gospel whensoever and wheresoever in the Providence of God he should be orderly called.

A call having been presented from the congregation of Lancaster, for Mr. William Ashmead, and he having passed through the different preparatory trials prescribed by the constitution, he was accordingly ordained to the work of the gospel ministry, by the laying on of the hands of the Presbytery, and installed Pastor of the church of Lancaster. The Rev. Samuel Martin presided, the Rev. William Finney preached the ordination sermon, and the Rev. John E. Latta gave the charge to the pastor and the congregation. The Assembly was large, and the exercises appropriate and solemn.

The Rev. Nathaniel W. Sample, applied for a dissolution of the pastoral relation subsisting between himself and the congregations of Leacock and Middle Octo-rara; and commissioners from those congregations being present, and, on the part of the people, expressing their consent to such dissolution, the request of Mr. Sample was granted.

As usual, the Presbytery held a free conversation on the state of religion within their bounds. Few things of an encouraging nature were stated. No revival has taken place within their bounds during the past year; and while a few congregations appear to be on the advance in piety, the greater part appear to be either stationary or on the decline.

The Monthly Concert is not observed in a number of the country congregations, on account of inconvenience. Other Prayer Meetings appear to be numerous, and in general, well attended. Though there have not been wanting, professors of religion who have discouraged and opposed them!

Benevolent Societies have been formed in many congregations by which considerable sums are annually raised for Missionary and other religious purposes. But it did not appear that the Presbytery, as a body, were yet engaged, with ardor equal to some of their sister Presbyteries, in the great work of evangelizing the heathen, and supplying the wants of the destitute. We hope, however, the time is not far distant, when this enlightened and orthodox presbytery shall be as full of these good works as any of their brethren at the North and East.

It was pleasing to hear of the almost universal attention paid to Sabbath Schools. Some congregations have as many as 8 or 9 of these useful institutions within their bounds.

Religious Newspapers are obtaining a more extensive circulation, and while they diffuse light and knowledge, are enkindling and increasing love and zeal, in both ministers and people.*

The Missionary Tours taken by the Ministers two and two, (in imitation of the 70 disciples) appeared, in general, to have been pleasant to the preachers, and profitable to the people. These annual tours are still continued, and, we hope, will increase in interest and usefulness.

On the subject of educating pious young men for the gospel ministry, the following Resolutions were passed, which, we hope, will attract the notice and call forth the charities of all christians, especially of those who are the most active in every benevolent enterprise of the day, the *Pious Females* of this district.

"Whereas this Presbytery have now under their care 3 young men, hopefully pious, receiving an education, and anxiously seeking the ministry, who are either entirely or in part, dependent upon Presbytery for support: Therefore, Resolved, that it be earnestly recommended to the members of our churches, generally, to form Education Societies for the assistance of these and other pious youth who may hereafter need our aid; and that, in the mean time, the congregations be solicited to raise collections for the above benevolent purposes."

"Resolved, that the above Resolution and Recommendation be published in the Christian Repository and Religious Remembrancer."

After some other Miscellaneous business, the Presbytery adjourned to meet at Columbia during the intervals of Synod, and appointed to hold their next Spring Meeting at New-Castle.

N. B. The Synod of Philadelphia will hold its annual meeting in Columbia, on the last Wednesday (the last day) of the present month.

Oct. 2, 1821.

* Note. The wishes of Presbytery, with regard to the enlargement of this paper, shall be complied with after the close of the present volume; and their offers of patronage are acknowledged with thankfulness.

New York, September 13.

SINGULAR DEATH.—On Thursday afternoon, about 5 o'clock, HENRY JANSEN, Esq. a Delegate to the Convention, from the county of Ulster, when apparently in perfect health, fell down in the Capitol, at Albany, and expired instantly. He had the moment before purchased a ticket for admission to Peale's celebrated Picture of the COURT OF DEATH, now exhibiting in the Senate Chamber, and while he was crossing the threshold of the door leading to the picture, he was instantly summoned from the representation, to the awful reality!

As soon as the melancholy news was communicated to the President, he instantly dispatched the Sergeant at Arms to the several Members of the Convention, requiring their attendance in the Capitol at 8 o'clock on the following morning.

The occurrence which had caused the unusual meeting, having been stated, it was resolved the members wear crape, as a testimony of

respect for the deceased, for the space of thirty days. It was also resolved, that the Members follow the hearse in procession from the Capitol, to the Steam-Boat, on board of which the body was to be sent to his friends.

CHRISTIAN REPOSITORY.

SATURDAY, October 6, 1821.

Those persons who do not file the REPOSITORY, will much oblige by furnishing the Editor with the 2nd and 5th Nos. for which he will give 25 Cents each.

Long Communications, to insure insertion in the week, must not come to hand later than Tuesday.

Our object in publishing in the present No. so long an account of the beneficiaries of the "American Education Society," is that it may excite in the breasts of the reader, towards it, and all such institutions, similar feelings to those raised in our own.—We wish not to derogate from other societies, as all have the same great object in view, like streams flowing to the ocean, they all point to the Millennium; but certainly we have not met with any institution where more sincere and ardent devotion to the cause of the Redeemer has been evidenced, than in those beneficiaries who are the subjects of the letters from which these extracts are taken.

Immediately after reading this account, in a religious meeting in this place, several persons offered to contribute five dollars each, for the relief of the four youths whose indigence and devotion are more particularly spoken of; we know not what society has the honor to claim them. Should any of our readers (sectarianism here is disclaimed,) incline to obey the injunction, "Go thou and do likewise," they may have an opportunity, by forwarding such sums as they see proper, to the Editor of the Repository. "More must be done—Time flies—Death urges—Heaven commands—Whoever is desirous to behold the Millennium glory of the church, let him devote a portion of what God has given him to the grand object of increasing the company of those who publish salvation, and say unto Zion, thy God reigneth."

The Presbytery too, are pleading for aid in their laudable endeavours to bring labourers into the harvest—the females plead for the tawny sons and daughters of the forest. We live in a favoured age, when so many glorious objects present themselves for our charity. If we can't give to all, let us give to a part—if no more, let each give the widow's mite, and obtain her reward.

It will be seen by the notice in this day's Repository, that the Delaware Bible Society hold their annual meeting on the 16th Inst. at New-Castle.—Hitherto annual meetings have not excited that attention and interest which their importance demanded, nor which similar associations generally meet with—it would be gratifying, no doubt, to the managers to find the members generally in attendance, that after the example of the large societies in Europe and America, they might "provoke each other to love and to good works."

Our Borough was on Friday last, cheered with the sight of another Missionary band, who were on their way to the Cherokee Indians, inhabiting a place called the Valley Towns, about 700 miles distant, in West Tennessee—they were composed of a Minister of the gospel, Rev. Mr. Roberts, a Baptist, with his family; a School Master and family, together with Farmers, Mechanics, &c. to the number of 26 in all—the adults were all members of Mr. Roberts' church, in Chester County, Penn. who have forsaken their peaceful homes, and given themselves up, professedly to spend and be spent for the good of souls. This is a much more rational way of conquering the savage, than sending large armies to destroy a portion of them, and raise eternal hatred in the minds of the survivors, towards their conquerors.

They were invited by the Presbyterian and Baptist churches, to remain over night, and hold divine service—this they agreed to, and Mr. Roberts preached in the 2nd Presbyterian church, after which a considerable collection was made, and presented to them. They left us on Saturday last, accompanied with the prayers and wishes of many, for their spiritual and temporal prosperity.

Oct. 5.

For the Christian Repository.

A Box of clothing, and other articles, is now preparing by the members of the Second Presbyterian church, for the Missionaries at Elliott, whose wants have been made known through various interesting letters from that Mission. Many persons may feel desirous to join

in sending them various articles, through this conveyance; and perhaps there may be many christians who would rejoice in the opportunity of adding to the little stock of comforts preparing for those who have renounced all for Christ's sake. Those who reside in the country could afford most comfortable aid by sending from their webs of homespun either wollen or linnen, as much as would make up such garments as would be extremely useful. In some of their letters they have particularly stated what they most needed, and it will be repeated here, that all who can, may send any of these articles: Writing paper, School books, tea, medicine, coarse cloth, blankets, knives and forks, spoons, shoes, scissors, &c. &c.

Christians! work while it is called to day; the cause of Christ needs your aid—your Saviour appeals to you to help those who are spreading abroad the knowledge of his dying love. Shall Missionaries give their whole lives to the cause of Jesus, and will not christians here give even a few dollars? Where is that love which should rejoice at every opportunity of giving, and esteem it a privilege, which angels would prize? Where are the charities of benevolence, if we can read unmoved the pathetic appeals of the devoted Missionaries.

All donations either of money or any of the articles mentioned above, can be sent to E. & M. Smith, No. 150, King Street, Wilmington, or to the Rev. E. W. Gilbert.

MR. PORTER,

I was much gratified with a piece in your last paper, taken from the Boston Recorder, headed "United Prayers." I have often thought, that if those Christians who express such strong desires for a revival of religion in this part of the Lord's vineyard, were to unite sincerely together in prayer, at the Throne of Divine Grace, without the distinction of "sect or name," that they would soon see their wishes realized: for it is a fact, that "when Zion travaileth, she brings forth children." And "surely, all who love the Lord Jesus, can, and ought to unite at the Throne of Grace; and let the minor differences of sect and name be swallowed up in love to God, and zeal for the salvation of souls."

A meeting of this kind was held in Cartmell's School house on Wednesday evening of last week, where brethren of the Episcopalian, Methodist, and Christian orders, all united in exhortations and prayers, and in singing the high praises of Jehovah. It was good to be there. Several who were present have since told me, it was a precious meeting to them.

A meeting of the same kind is appointed at the same place, for next Wednesday evening, and it is hoped that christians of all denominations, will come forward and take an active part in it; and "prove the Lord, and see if He will not come down, and leave such a blessing behind Him, as there shall not be room enough to contain."

AQUILA.

SELF RIGHTEOUSNESS.

A white man, and an Indian were both brought under conviction for sin about the same time. The Indian, whose conviction was pungent soon found joy and peace in believing, while the white man continued in darkness and distress for a long time. Seeing the Indian one day, who enjoyed the sweet consolations of religion, why, says the white man, should there be such a difference?—Why has God forgiven your sins, while I go mourning? I have done all that I can do, but find no comfort.

Suppose, says the Indian, there come along a great Prince. He hold out to you a suit of clothes, and say, here, take these, in welcome. You look round, little shamed, and say, no! My clothes pretty good yet—they do little longer—thank you Sir. Then the Prince little angry, say, here Sam, take this suit—I look, my old blanket all rags, cold, and dirty—thank you, Sir. Poor Indian now be warm and happy.

In the Baptist Theological Seminary at Hamilton, N. Y. there are seventy students who are licensed to preach.—It is stated the "others are making good proficiency in the several branches of English studies, and Latin and Greek."

BIBLE SOCIETY.

THE DELAWARE BIBLE SOCIETY, hold their eighth annual meeting at New-Castle, on Tuesday the 16th Inst. at 10 o'clock, A. M.

The DIRECTORS meet at 9 in the same place.

Oct. 3, 1821.

E. W. GILBERT, Sec'y.